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titude of architectural and other far-fetched words" is due to the fact that the volume contains only the *Ekphrasis*, a descriptive poem, in tedious hexameters, of the Church of St. Sophia and its chancel, at Constantinople. Paulus is also the author of some seventy-eight epigrams in the Anthology which are characterized by a perfection of finish second only to Meleager's.

It is safe to say that with all her breadth of reading, Mrs. Browning would not have left unread so interesting a portion of the later literature, so interesting above all to a poet, as the Anthology. And the Anthology was easily accessible to her in the three small volumes of the Tauchnitz edition first published at Leipzig in 1829 and later running through several editions. From this Garden of Song, as the Greeks liked to call it, she must have culled the story which she gave her husband. For Browning's version bears most striking resemblance to the anonymous epigram and there can be no doubt that his poem was based upon it. It is improbable, I think, that Mrs. Browning was familiar with the prose versions of Strabo or Konon or Antigonos of Carystus.

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FRENCH WORDS IN ENGLISH AFTER 1066.

In his *Growth and Structure of the English Language*, pp. 93-94, Professor Jespersen shows the influx of French words at different periods by means of a table comprising one thousand words. The table gives the half-century to which the earliest quotation in the *NED*. belongs and proves "conclusively that the linguistic influence did not begin immediately after the conquest, and that it was strongest in the years 1251-1400."

In my opinion this method cannot lead to satisfactory results. I set aside the question of the exact date of some early Middle-English texts, and do not dispute the authority of the *NED*., though inaccuracies occur even in that monumental work. My objection is that the loan-words are counted without regard to the scope

and the nature of the literature in which they are found. The fourteenth century is represented by 300 borrowings, the twelfth by 16 (15 in the second half, 1 in the first). But the fourteenth century possesses a rich and varied literature which, as a matter of course, offers a far greater number of loan-words than we can possibly expect to find in the scanty and poor products of the century that followed the Conquest. A hundred pages contain more foreign words than ten pages do.

Kluge enumerates some twenty French words in late Old English (*Engl. Stud.*, xxi, pp. 334 f.), unfortunately without giving references. Some of these words are very doubtful,¹ but on the other hand we may add *drut*,² *tur*, and perhaps *gingifer*, *burse*, *cuffie*, *cantel*, *butse* (?), see Dictionaries.

Was the Norman Conquest immediately followed by a stronger influx of French words?

The literary sources are so scarce that it is difficult to draw conclusions as to the number of the loan-words and the date of their adoption. In a great many cases Latin paved the way to French; but it is also possible that French influence was at work through the medium of the language of the Church.

Legat is found twice in *Pet. Chr.*, 675 (*Pet.* insertion), rendering Lat. *legatus*, and further *ib.* 1123, 1127, at any rate reinforced by French, like *aduent*, *ib.* 963, 1099, 1120, and perhaps *euangelista*, *ib.* 1119. *Capellan* appears towards the end of the eleventh century, *Land Chart*, p. 251, *Pet. Chr.*, 1099;³ the use of the word was

¹ *Tresor* is now placed by Kluge in the 12th c., see *Grundr. d. roman. Phil.*, I, p. 513. I think *roce* is Germanic. If *catt* is French at all, it is certainly not a late borrowing. *Arce-* is rather due to Latin; in spite of an increasing French influence the later annals of the *Pet. Chr.* prefer *erce-* (French *arche-* seems to appear about 1200, Lamb. H. 41, Lag., III, 193, Earle, *Land Charters*, pp. 377 f., etc.). As to *clerc*, cf. MacGillivray, *The Influence of Christianity*, etc., p. 75; the very nature of the liquids implies uncertainty in spelling, comp. conversely Lag., B III, 196 *clearekes*, etc. I observe that *cumin*, which may be French, is quoted by the *NED*. from Mt. xxiii, 23 Hatt. ms. (cf. *v* in the emendation to Corp.). *Cumin* also occurs in *Peri Didax.*, p. 45, 18 (Löwenneck's edition).

² *Drut*, *Be domes dage*, v. 290; *druið*, *Cant. Godr.*, *Zup-itza*, *Engl. Stud.*, xi, 431.

³ The contracted form *capel* occurs in *Land Chart*, p. 261.

certainly suggested by French; *Pet. Chr.*, 1114, has the true Norman form *capeleîn*. *Ib.*, 1123, we find *canonie*, 1129, *canonias*, and somewhat later *canon*, *Land Chart*, p. 261.⁴ *Cardinal* occurs *Pet. Chr.*, 1125. In *nonnan*, *Sax. Chr.*, D 901 (ms. from about A. D. 1100), it is doubtful whether French influence went beyond the spelling.

According to MacGillivray, *l. c.* p. 72, "*prior* is not found in Old English at all." It is also worth noticing that the word was not adopted into Old Norse. It should however be observed that only few priories existed in England before the Norman time. About A. D. 1100 there are numerous examples of the word in English texts, see *e. g.* *Land Chart*, p. 271, *Pet. Chr.*, 1107, Thorpe, *Diplom. Angl.*, p. 445.⁵ In the *Winteneý Reg. Ben. ealdor* is still retained as translation of Lat. *prior* (p. conventualis), while *priore* renders *præposita* (*prafost* in the older versions), see *e. g.* Cap. xx, xxi, lxv.

Cellas occurs in *Pet. Chr.*, 1129; the ending *-as* is not Latin, as shown by *canonias* in the same passage. *Sax. Chr.*, A 1070, has already *serfise* (church-service), and *Pet. Chr.*, 1070, *cantel-capas*.⁶ *Concilie* in *Pet. Chr.*, 1125, is doubtful as it may have been regularly formed from *concilium*, used *ib.* 1119 and in *Sax. Chr.*, A 1070. Similarly *Pet. Chr.*, 1137, *privilegies* (*Diplom. Angl.*, p. 391, *privilegium*). *Sauters* in *Diplom. Angl.*, p. 555, is probably too late to interest us here.⁷ *Pet. Chr.*, 1131 (and probably also 1125) retains the Latin form *processionem*, but *procession* appears *ib.* 1103, *processiun*, *ib.* 1154, and in *Land Chart*, p. 260.⁸

⁴ Cf. MacGillivray, *l. c.*, p. 109.

⁵ Wulstan, the prior mentioned in this document, was made prior before 1058, see Dugdale, *Monast. Angl.*, i, p. 580.

⁶ Perhaps an innovation of *cantercæppe* = O. Norse *kantarakápa* (see Fritzner, *Dict.*) used at the altar by the bishop or the priest; cf. the archbishop's *cantel-cape* in *Lag.*, iii, 193.

⁷ *Capitularie* in Leofric's letter in *Land Chart.*, p. 251, is not recorded by Dictionaries. The word has certainly nothing to do with French. As to *tropere*, *ib.*, p. 250 and elsewhere, cf. also *troperium* in Ducange. Does *caliceas*, *ib.*, p. 250, indicate the Norman-French form, later *caliz*?

⁸ *O* may interchange with *u* in French loan-words, thus the last Peterborough annalist writes *treson*, *tresor*, besides *prisun*, etc. But *procession* is not necessarily a French form, cf. *twa passion* in Sweet's *O. E. T.*, p. 444, 37.

Pentecosten is so frequent in Old English texts that we are almost surprised to see *on ðisum dæge þe is Pentecostes gecweden*, *Ælfc.*, *Hom.*, i¹, p. 314, interpreted later on in *Lamb. H.*, 89, *on þisse deie þet is pentecostes and wittesunne deie on ure speche* (similarly some lines above in the same homilies). But *eastron* prevails everywhere, and it seems likely that *pasches*, *Pet. Chr.*, 1122, is due to French examples. *Natiuiteð = Cristes mæsse* occurs eight times in *Pet. Chr.*, 1102–1116, but exclusively in passages derived from the southern annals.

The last hand of the *Pet. Chr.* offers 1137 *carited* (*d = þ*) and *miracles*.

Angel is found in *Eadw. Canterb. Ps.*, 34, 6 (written by a corrector), *magnifið* (gloss) *ib.*, *Hy.*, 10, 46.⁹

All of these words are connected with the Church. Without underrating the Latin element we are entitled to say that their employment was largely due to French.

The first scribe of the *Pet. Chr.* retains the Latin form *Augustus*, 1013, but he generally drops the Latin ending, *e. g.*, 678, 1097, 1106. Plummer takes *Maies monðe*, 1080, 1110, *Junies monðe*, 1110, *Julies monðe*, 1115, as genitives (see Glossary). It is possible that the endings were given up in imitation of the French names of the months, though it is equally possible that the language gave them up on its own account. But an appositive genitive of that kind looks very suspicious at such an early date. I am inclined to believe that *Julies monðe*, etc., is a weakening of *Julius monað*, *Menologium*, 132, etc. This weakening, which was perhaps due to the existence of the shorter forms, later on conveyed the notion of a genitive.

Corona has been recorded a few times in Old English. After 1066 it begins to displace *kynhelm* (*Sax. Chr.*, D 1066, *Pet. Chr.*, 1085, 1111), probably disguising the French vocable, cf. *coruna* in *Eadw. Canterb. Ps.*, 20, 4. About the same time we meet with *prisun*, *Sax. Chr.*, D 1076, *Pet. Chr.*, 1112, 1137, 1140; *arblast*, *Sax. Chr.*, D 1079; *canceler*, *Pet. Chr.*, 1093, 1123,

⁹ Wildhagen, *Engl. Stud.*, xxxix, p. 199. Other quotations in the following.

1137. [*He*] *dubbade*, *ib.* 1085, is at least French as regards the sense of dubbing a knight.¹⁰

Somewhat later we find *werre* (*wyrre*), *Pet. Chr.*, 1116, 1118, 1119, 1140,¹¹ (the verb *werrien*, *ib.* 1135), *acordian*, *ib.* 1120, 1121, 1135, and *duc*, *ib.* 1129. The latter word was certainly adopted much earlier, cf. *duxes* (with English inflexion), *Sax. Chr.*, C 755 = *eoldormannes* in the other MSS.

Besides *carited*, *miracles*, *privilegies* (and *werrien*, *processium*, etc.), the last annals offer *pais*, 1135, 1140 (three times; the phrase *pais macian* is perhaps modelled on French), *treson*, 1135, *iustice*, 1137, 1140, *crucethus*, *rentes*, *tresor*, *tense-rie*, 1137, *cuntesse*, *emperice*, 1140, *curt*, 1154.

Proper names are of minor importance. As belonging to that category I mention *Sax. Chr.*, D 1066, *Wyllelm bastard*, *Pet. Chr.*, 1094, *þ mynster æt þære Bataille*. From *ib.* 1086, *France* supersedes *Franceland*, *Francric*. As the scribe did not alter the old forms in the earlier annals it is probable that he found *France* in the text he had before him. *De* in territorial titles: *Rotbert de Bælesme*, *ib.* 1104. *Ræins* (for *Remis*, etc.), *ib.* 1119. The last hand has *Standard*, 1138, *Alamanie*, 1140 (for *Sexland*).

Eadw. Canterb. Ps. further contains *seime*, 62, 6 (added by a corrector), *latimeres* (plur.) *Hy.*, 16. I am not certain about *spunge*, quoted by Behrens¹² from Roy. ms., Mk. xv, 36 (also John xix, 29?).

The *NED.* cites as the earliest instance of

¹⁰*Tur*, which occurs already in *Rit. Dun.*, 176, 13, appears *Pet. Chr.*, 1097, 1100, 1101, 1117, 1140. *Laces* in *Pet. Chr.*, 656 (*Pet.* insertion) renders Lat. *lacis*, Birch, *Cart. Sax.*, I, p. 35; but *lacis* is here associated with *stag-nis* (*meres*) and *paludibus* (*feonnes*). Such rural terms should be explained, as far as possible, without the aid of foreign influence. Norwegian *lök* means a brook, a swamp, a puddle, in some dialects also smooth spots on a rippled sheet of water (H. Ross, *Norsk Ordbog*); cf. also Skeat, *Notes on English Etymology*, p. 153, and Staub & Tobler, *Schweiz. 1. Idiotikon*, 'Lache.'

¹¹*War-scot* in Pseudo Cnut is much later (see Liebermann, *Die Gesetze der Angelsachsen*). Kluge, *Grundr. d. roman. Phil.*, I, p. 513, mentions *werre* (and *servian*) as borrowed in the eleventh century. In Kluge-Lutz, *Engl. Etym.*, these words are assigned to the twelfth century. *we serueden* occurs in *Mor. Ode*, 319 (Lamb. Hom.).

¹²*Beiträge zur Geschichte der französischen Sprache in England*, p. 51.

master prefixed to a proper name *maister William* in Rob. Glouc., but it occurs already in *Land Ch.*, p. 258,¹³ on *Vivienes gewitnisse*. } *meštre Odo*. } *mestre Leowines*. Contrasting with other titles in this and similar documents *mestre* is placed before the name. Sense and sound betray its French origin.

Finally, I mention *Cantus beati Godrici*¹⁴: *Sainte Marie*¹⁵ *virgine*, *flur* (and *druð*). Godric died in 1170, but he was then a very old man, and the poem may have been composed at a much earlier date. In the Worcester Fragment,¹⁶ which is perhaps too late to be adduced here, I find the earliest instance of *questiuns*¹⁷ (*Curs. Mund.* in the *NED.*).

From 1066 to 1131 half of the borrowings had a learned character, being chiefly connected with the Church, and were strongly supported by Latin. From 1132 up to the middle of the twelfth century the loan-words were, on the whole, of a more popular kind and more genuine French, though they do not disclose such intimate relations as some of the Scandinavian words do. It is also uncertain how far they had become current: the Peterborough annalist finds it necessary to explain *crucethus* and *tenserie*.

The percentage of the borrowings cannot be fixed exactly. We are at the mercy of the fancy and taste of a few writers, and in many cases it is doubtful whether a particular word should be considered as mainly French or mainly Latin. In approximate figures the *Peterborough Chronicle* may be said to contain: from 1066 to 1121 in 43 pages at least 8 novel words, 1122–1131 in 12 pages 6 words, 1132–1154 in 6½ pages 13 words, which gives a ratio of 2:5:20 words respectively.

¹³Placed by Earle among *Genuine Records Undated, Eleventh Century*, but Earle's *Eleventh Century Records* also contain documents belonging (in substance) to the twelfth century, cf. *c. g.*, p. 261.

¹⁴Zupitza, *Engl. Stud.*, XI, p. 431; Liebermann, *Herzig's Archiv*, CIV, p. 125.

¹⁵*Seinte Marian* in *Elucidarium* (early 12th c.), ed. M. Foerster, *Furnivall Misc.*, p. 89.

¹⁶Varnhagen, *Anglia*, III, p. 424.

¹⁷*Wint. Reg. Ben.*, which cannot be included in this list, has, p. 147, *sermun*, *collatiuns*. I have not had access to Gray Birch, *Liber vitæ*, nor have I seen L. Gay's article: "Anglo-French Words in English," *Mod. Lang. Notes*, XIV, 81–85.

On the other hand, the closing leaves of *Sax. Chr.* A and D 1066-1080 have in 10½ pages 4 words, i. e., the ratio : 4. The loan-words in Godric's twelve lines baffle any statistics.

In the first decades after the Conquest we observe only a slow increase of French words. The influx is growing considerably stronger towards the middle of the twelfth century.

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ECHOES OF THE CLASSICS IN KIPLING.

Few students of literature, I suppose, would expect to find any classical influences in the writings of so unconventional a versifier as Kipling. On the other hand, any one who appreciates the poet's power of adapting all his experiences to the service of his pen would naturally expect that some references would be found in his writings to the early grind in the classics which was not to be escaped even in a technical school. And so we find that Vergil, Horace, and Homer are not forgotten, even if remembered only to point a jest. In his first volume, *Early Verse*, are found several humorous efforts under the titles, *This Side the Styx*, suggesting *Aeneid* VI ; *Caret* ; *Solus cum sola* ; *Quaeritur* ; *Carmen Simlaense* resembling in name only the *Carmen Saeculare* of Horace, *Donec gratus eram*, a burlesque imitation of Horace III. 9, and more serious verses under *Requiescat in pace* and *Ave Imperatrix*. Another Latin title *Credat Judaeus* comes, of course, from Hor. Sat. 1. 5. 100, and though now a proverb was no doubt familiar to Kipling in its original setting. In *The Maid of the Meerschaum* one famous phrase from Horace is incorporated without translation—, *labuntur anni fugaces*.

In the next volume *Ballads and Barrack-room Ballads*, the school-boy trifling is laid aside and there are a few serious classical allusions. The introductory poem contains references to the religions of Greeks, Mohammedans, and Hebrews. The Greek reference is commonplace and would not necessarily indicate any knowledge of Greek literature,

They are purged of pride because they died ; they know
the worth of their bays,
They sit at wine with the *Maidens Nine*, and the *Gods of the Elder Days*.

The best poem in the volume is the *Ballad of the East and West*, characterised by Tennyson as the "finest thing of the kind in English verse." I think that the scene therein portrayed of the robber chieftain and the young officer, each instinctively recognizing the true man in the other, pledging friendship and exchanging gifts must surely have been inspired by a similar scene in Homer, *Iliad*, VI, 119-234. At least the Homeric scene would have been in Kipling's mind. In the poem *The English Flag* occur the lines :

Never the lotos closes, never the wild-fowl wake,
But a soul goes out on the East-Wind that died for England's sake.

The idea here may have been suggested by Vergil *Aen.* IV, 705, describing the death of Dido,—*Omnis et una dilapsus calor, atque in ventos vita recessit*. The next volume, *The Seven Seas*, contains a few noteworthy allusions. In *The Native-Born* Kipling has translated a familiar line of Horace very happily :

They change their skies above them,
But not their hearts that roam.

which the Roman poet had written in *Epis.* I. 11. 27,—*Coelum, non animum mutant, qui trans mare currunt*. In the same poem another undoubted classical phrase is used, this time from Homer—*Iliad* 9. 594, *βαθυζώνους τε γυναῖκας* :

To the tall deep-bosomed women
And the children nine and ten.

In the *Song of the Banjo* there is the obvious Homeric reference in *I have sailed with young Ulysses from the quay* and to Hesiod's story of Mercury in "*The grandam of my grandam was the Lyre, That the stealer stooping backward filled with fire.*"

In Kipling's last volume, *The Five Nations*, no trace of classical allusion can be detected except in such stock phrases as *doves of Venus*, *Port of Paphos*, *old Hesperides*, *Syren's whispering shriek* and the titles for two humorous poems, *Ubique* and *Et dona ferentes*, the latter of which contains a line which reminds one of something in third-